

A Short
CATECHISM:
OR AN ⁵
ABRIDGMENT
OF
Christian Doctrine.

Translated out of *French* into
English.

Publiſh't with Allowance.

L O N D O N,
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A Short
CATECHISM;
 O R,
 An Abridgment of
Christian Doctrine.

I. Lesson.

Of G O D.

TO what ought a Man to apply himself above all things, whilst he is in this world?

To know God, to love him, and to serve him.

Why so?

Because this is the only thing that can make him happy in this life and after his death.

What is God?

The Creator and sovereign Lord of all things.

Why do you say that God is the Creator of all things?

Because it is he who made Heaven and Earth, and all therein contained.

Of what did God make all things?

Of Nothing.

Can one make any thing of nothing?

God can, because he is Omnipotent.

Why do you say that God is the Sovereign Lord of all things?

Because all things depend on him, and he disposes of them as he pleases.

Had God a Beginning?

No, he was from all Eternity.

Why do you say that God was from all Eternity?

Because he has always been, without ever having begun to be.

Shall God ever cease to be?

No, he shall be for all eternity.

Why do you say that God shall be for all eternity?

Because he shall always be, without ever ceasing to be.

Where is God?

Every where: in Heaven, upon Earth, and also in Hell. *What*

What does God do in Hell?

He there punishes the Devils and wicked Men.

I I. Lesson.

Of the Most Holy Trinity.

Are there more Gods?

No, there is but one God alone.

How many Persons are there in God?

Three.

How are these Three Persons called?

The first, is called the Father; the second, the Son; and the third, the Holy Ghost.

Is every one of These three Persons God?

Yes: the Father is God, the Son is God, the Holy Ghost is God.

Are not they three Gods?

No, they are three Persons, but these three Persons are only one God.

Which of these three Persons is the greatest and most powerful?

They are equal in all things.

Whence is it that these Three Persons are equal in all things?

Because they are all three but One only and the same God.

At least was not the Father before the Son?

No: Every one of these Three persons was from all eternity: and so one was not before the other.

How do you ordinarily call these three Persons?

The most Holy Trinity.

What is the most Holy Trinity?

'Tis one God in three Persons, Father, Son, and Holy Ghost.

III. Lesson.

Of Man.

What is Man?

He is a Reasonable Creature, made after the Image and Likeness of God.

Why do you say, that Man is a reasonable Creature?

Because

Because, that when he does any thing, he knows what he does, and why he does it.

In what was Man made after the Image and Likeness of God.

In this, that he has an Understanding to know what is true, a will to will what is good, and a liberty to do what he pleases.

Who made Man?

God.

Why did God make man?

To heap upon him his favours in this life, and to make him happy for all eternity.

What is it to be happy?

'Tis to enjoy all the goods that one can desire, and to be free from all the evils that one can fear.

How may man be made happy?

By possessing God.

How so?

Because when man possesses God, he possesses all the goods that he can desire, and there is no ill that he need fear.

What must man do to possess God?

He must serve God during this-life, and acquit himself of his duties towards his Divine Majesty.

What are the duties of man towards God?

There are many : but the chief, and that which includes all the rest, is to Love him above all things.

Why is this the chief Duty of Man towards God ?

Because the favours that man has received, and does receive of God every moment, oblige him to this love towards his infinite goodness.

Is Man happy in this life ?

Far from it : this life is to him only a life of Pains and Miseries.

Whence comes this ?

From the Sin of our first Father.

I V. Lesson.

Of the first Man, and of the state in which he was created.

Who was our first Father ?
Adam.

And

And our first Mother?

Eve.

Who made Adam and Eve?

God himself.

Of what did God make the body of Adam?

Of the slime of the earth.

How did he give life to this Body?

By giving it a reasonable Soul.

Of what did God make Eve?

Of a Rib that he took from Adam whilst he slept.

Where did God put Adam and Eve after he had made them?

In the Terrestrial Paradise.

What was this Terrestrial Paradise?

It was a pleasant Garden.

What was there in this Garden?

All sorts of Plants and Trees, which bore Fruits pleasing to the sight & taste.

In what Estate did God create Adam and Eve, as to their Body?

He created them, free from all sorts of diseases and infirmities, and also from death.

In what Estate did he create them as to their Soul?

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In a state of Innocency and Sanctity, and as we ordinarily say, in the state of Original Justice.

What would you say by that?

I would say, that they were Holy, Innocent, Just, & without any spot of sin.

V. Lesson.

Of the Fall of the first Man.

Did Adam & Eve remain a long time in the state wherein God created them?

No, they were not long without losing their Innocence.

How did they lose their Innocence?

By disobeying God.

In what did they disobey God?

In eating of the Fruit, which God had forbidden them.

What was that Fruit?

It was the Fruit of a Tree, which the Holy Scripture calls the Tree of Knowledge, of Good and Evil.

Why did God forbid Adam to eat of that Fruit?

To the end, that by his Obedience,
he

he might give a mark of his Submission, and of his dependance towards his Creator.

Under what pain did God forbid Adam and Eve to eat of that Fruit ?

Under pain of Death, to which they began to be subject as soon as they had eaten of it.

Who perswaded Adam and Eve to eat of that Fruit ?

The Devil.

Why did the Devil perswade them to this disobedience ?

Out of Envy, because he could not endure that man should be more Obedient to God, and more happy than himself.

To whom did the Devil address himself for this ?

To Eve ; who having eaten of the fruit, gave thereof to Adam, who also ate of it.

What Craft did the Devil use to deceive Eve ?

He made use of the Serpent to perswade her ; that in eating of that fruit they

they should not dye, but should become like to God, knowing good & evil.

VI. Lesson.

Of the punishment of the sin of our first Parents.

How were our first Parents punished for this disobedience?

They were driven out of the Terrestrial Paradise, and made subject to all sorts of miseries as well of body as of soul.

What was the particular punishment of the woman?

She was condemned to the pains of Child-bearing, and subjected to the power of man.

What was the particular punishment of Adam?

He was condemned to eat his bread with the sweat of his brows, and the earth was cursed in his labor, to bring forth to him Thornes, and Thistles.

To what miseries of body were Adam and Eve made subject? To

To all sorts of diseases and infirmities ; but above all, to death, as to the punishment wherewith God had chiefly threatned them.

To what miseries of Soul were they made subject ?

Their understanding was filled with darkness ; their will was corrupted by a strong inclination to evil ; they were no longer Masters of their Passions.

Did they suffer nothing from the Devil ?

He usurped a Tyrannical power over them, and they became his slaves.

These punishments were they ended by the death of our first Parents ?

No, they were followed by an Eternal misery, if they were not raised from their fall by Repentance.

VII. Lesson.

Of Original Sin.

WERE only Adam and Eve guilty of the sin, which they committed in disobeying God ?

All

All their posterity have partaken of their disobedience, and are all born guilty of their Crime.

Are we all born then in the state of sin?

Yes.

How do you call this sin?

It is called Original sin.

Why is it called so?

Because it is a sin, which is in us from our first being born or Origin.

How is this sin communicated continually to other men?

By the birth which they have from *Adam* by the way of Concupiscence, it being sufficient to be born a child of *Adam* by this way, to be born guilty of his sin.

What does Original sin in us?

It makes us come into the world in the disfavour of God, under the Power of the Devil, subject to all the miseries of this life, and to eternal damnation.

VIII. Lesson.

Of Jesus Christ our Redeemer.

*H*As God abandoned us in this miserable estate?

No, he has had pity on us, and has given us a Redeemer to deliver us out of it.

Who was this Redeemer?

Our Lord Jesus Christ.

Who is our Lord Jesus Christ?

'Tis the Son of God, who has made himself man.

How has the Son of God made himself man.

By taking a body and a soul as we have.

Is then Jesus Christ God and Man?

Yes.

Why is Jesus Christ God and Man?

Because there are in him two natures: the Divine Nature, and the Humane nature.

What does the Divine nature in Jesus Christ.

It

It makes him to be God as his Father is.

What does the Humane Nature ?

It makes him to be man as we are.

Are there also two persons in Jesus Christ ?

No, there is but one only Person,
Who is this Person ?

'Tis the Second person of the most Holy Trinity ; that is to say, the Person of the Son.

Where did the Son of God make himself man ?

In the womb of the Blessed Virgin Mary.

Is the Virgin Mary the Mother of God ?

Yes : Her Son being true God as his Father is, She is truly the Mother of God.

Why did the Son of God make himself man ?

To deliver us from the state of sin and damnation, into which the disobedience of *Adam* had brought us.

IX. Lesson.

Of the satisfaction of Jesus Christ for the Sins of Men.

What is it that Jesus Christ has done to deliver us from the state of sin and damnation?

He has satisfied God for the offence that *Adam* did him, and that men dayly do him by their disobedience.

How has Jesus Christ satisfied for this offence?

By rendring to God the greatest obedience which could ever be rendred to him.

What was this great obedience which Jesus Christ has rendred to God?

It was to submit himself, altho he were Innocency and Sanctity it self, to the punishment to which the Justice of God had condemned man for his sin.

What is this punishment?

Death.

To

To what kind of Death did Jesus Christ submit himself?

To the death of the Cross, which was the most shameful punishment that malefactors were made to suffer.

Why did Jesus Christ submit himself to so shameful a death?

To make us to know the enormity of sin, and to render a greater Honor to his Father by so profound a submission.

This submission of Jesus Christ to the death of the Cross, was it a sufficient satisfaction for all our sins?

It was very sufficient, and even superabundant.

Why so?

Because it was a God, who gave his Life, in the Person of Jesus Christ, and who delivered himself for us to death.

What follows from hence?

It follows, that nothing coming near to the life of a God, the satisfaction of Jesus Christ to his Father surpasses the offence that all the sins of men can ever do him.

X. Lesson.

Of the Sanctification or Justification of Men.

Was it sufficient for our Redemption, that Jesus Christ had satisfied for our sins?

No, it was needful besides this, that he re-established us in the sanctity which we had lost, and that he gave us the means necessary to conserve it.

Why was it needful that we should be re-established in the sanctity which we had lost?

Because eternal happiness, is the recompence of those only, who are just and holy before God.

What is it Jesus Christ has done to re-establish us in sanctity?

He has merited for us by his Death, the remission of our sins, and the grace that is called sanctifying or justifying grace.

What does this sanctifying or justifying grace do in us? It

It cleanses our souls from the filth of sin; it makes us just, holy, and innocent: it makes us children of God, and gives us right to claim the Kingdom of Heaven as our Inheritance.

X I. Lesson.

Of a Christian Life in General.

How may we conserve our selves in sanctity after we have been re-established in it?

By leading a holy & christian Life.

What do you call a Holy and Christian Life?

A regular Life according to the law of God, & according to the holy Maxims that Jesus Christ himself has taught us in the Gospel.

How has Jesus Christ taught us these holy Maxims of a Christian life?

He has taught us them by a living Voice in his Sermons; but chiefly by the Example of his life.

To what is a Christian life reduced?

To

To fly the ill which God forbids us,
and to do the good, which he com-
mands us.

What is the Ill which God forbids us ?

Sin.

*What is the Good which God commands
us ?*

The practise of Christian Virtues.

Which are Christian Vertues ?

Faith, Hope, and Charity ; but this
last includes in it many others.

XII. Lesson.

Of Sin in General.

What is Sin ?

It is a disordered affection of a
reasonable Creature.

When is our affection disordered ?

When it is contrary to the Law of
God, which ought to be the rule of
all our Actions.

By how many ways do we sin ?

By five. 1. By Thought, in volunta-
rily staying and pleasing ones self in
think-

thinking on things that are ill. 2. By Desire, when one has a will to do ill. 3. By Word, when one holds discourses which offend God, or our Neighbour. 4. By Action, when one does, that which God forbids. 5. By Omission, in not doing those things which one is obliged to do.

How many sorts of Sins are there?

There are two sorts : Original Sin, and Actual Sin.

What is Original Sin?

It is that with which we come into the world, and of which we are made guilty, by the disobedience of our first Father.

What is Actual Sin?

'Tis that which we commit by our own proper will, after that we have obtained the use of reason.

How many sorts are there of Actual Sin?

Two: Mortal and Venial.

What is Mortal Sin?

That which gives death to the Soul, by making it lose the Grace of God, and put.

putting it into the state of eternal Damnation.

What is Venial Sin?

'Tis that which does not deserve eternal Damnation; but yet displeases God, and deserves severe Correction.

Which are Capital Sins?

Those which are as sources and causes of other Sins.

How many Capital Sins are there?

They count commonly seven.

Which are those seven Capital Sins?

Pride, Envy, Covetousness, Lust, Gluttony, Anger, Sloth.

XIII. Lesson.

Of Christian Faith.

What is Christian Faith?

It is a firm and assured belief of those things which God has been pleased to reveal unto us.

What is it that makes this belief firm and assured.

The Word of God which is always true.

How

How does the Word of God make this belief firm and assured?

Because God being infinitely wise, and infinitely good; he can neither be deceived himself, nor deceive others.

Whence comes Christian Faith?

It comes from a certain light which God darts into our souls.

What does this light in us?

It makes us to believe with submission all that God has revealed to us.

Why is it necessary that God dart this light into our souls?

Because if God should not give us this light, we should never have sufficient submission to believe the things which he has revealed to us.

Whence comes it, that without this light we should not have this submission?

Because the things which God has revealed to us, are far above the natural lights of our understanding.

Where are the things to be found which a Christian ought to believe by faith?

They are in short, in the Apostles Creed.

Say this Creed in Latin.

Credo

Credo in Deum Patrem Omnipotentem, Creatorem Cæli & Terræ : Et in Jesum Christum, Filium ejus unicum ; Dominum nostrum : Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine : Passus sub Pontio Pilato ; Crucifixus, mortuus & sepultus : Descendit ad Inferos : Tertia die Resurrexit a Mortuis : Ascendit ad Cœlos : Sedet ad dextram Dei Patris Omnipotentis : Inde venturus est Judicare Vivos & Mortuos.

Credo in Spiritum sanctum ; Sanctam Ecclesiam Chatholicam ; Sanctorum Communionem ; Remissionem Peccatorum ; Carnis Resurrectionem ; Vitam Eternam : Amen.

Say the same Creed in English.

I believe in God, the Father Almighty, Creator of Heaven and Earth : And in Jesus Christ, his only Son our Lord : Who was conceived by the Holy Ghost : Born of the Virgin Mary : Suffered under Pontius Pilat : Was Crucified, Dead and Buried : He descended into hell : The third Day he rose again from
 B the

the Dead: He ascended into Heaven: He sits at the right Hand of God, the Father Almighty: From thence he shall come, to Judge the Living and the Dead.

I beleeeve in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; Life Everlasting. Amen.

XIV. Lesson.

Of Christian Hope.

What is Christian Hope?

'Tis a firm confidence of obtaining of the Bounty and Mercy of God, that which he has promised us.

Upon what does this confidence rely?

Upon the Omnipotency, and upon the Goodness and Fidelity of God.

How so?

Because that God being Omnipotent and faithful in his Promises; he promises us nothing which he cannot, and which he will not give us.

What

What Good ought a Christian principally to hope from God?

His eternal Happiness, and the necessary means to attain it.

Can we not of our selves attain eternal Happiness, without expecting it from God?

No: of our selves we are but miserable Creatures, we can do nothing to make our selfe happy, without the particular Help of God.

Whence comes this?

This comes from hence, that only He, that has made Man, can make him Happy.

May one hope and expect from God the Goods of this World?

Yes: but only so far as they are profitable to our salvation.

X V. Lesson.

Of Christian Charity, or the Love of God.

What is Christian Charity?

'Tis a love of God for himself, &

B 2 of

of our Neighbour in God, and for God.

What is it to love God for himself?

'Tis to love him freely, and without expecting other recompence than himself, of the love that we have for him.

Are we obliged to love God?

'Tis the first and greatest of our Obligations.

Why is it the first and greatest of our Obligations?

Because the first Motion of our Heart, ought to be towards Him, who has made us what we are, and of whom we hold all that we possess.

What measure are we to keep in the Love that we ought to have for God?

We are to love Him without measure, and above all things.

What is it to love God without measure?

'Tis to love him with all our heart, with all our forces, & with all our soul.

What is it to love God above all things?

'Tis to love Him more than all Creatures, and more than our selves.

When may we believe that we love God more than our selves.

When

When we are ready to lose all things, yea, our own proper life, rather than to do any thing which might make us lose God.

XVI. Lesson.

Of the Love of our Neighbor.

What is it to love our Neighbor in God and for God?

'Tis to have no other design but to make him to love and to serve God.

What rule are we to observe in the love of our Neighbor?

We are to love him as our selves.

What is it to love our Neighbor as our selves?

'Tis to desire and to procure him the same goods as to our selves, and to fear for him the same evils as for our selves.

What goods ought we principally to desire and procure for him as for our selves?

That he love God, and that he serve him, to the end he may partake of the

glory, with which he recompenseth his servants.

What ill ought we to fear for our Neighbor as for our selves?

Sin, which separates us from God, and makes us to fall into his disfavor.

What makes us thus to love our Neighbor?

The love that we have for God.

How so?

Because he that has a true love for God, desires that he should be loved by all Creatures that are capable of loving him and serving him.

Who is this Neighbor whom we ought to love as our selves?

'Tis all men in General, and particularly the faithful.

Why all men in general?

Because all are capable of loving God, of serving him, and of possessing him for all eternity.

Why the faithful in particular?

Because that they make one and the same body with us in Jesus Christ, and that we are members of one another.

Are

Are we also obliged to love our Enemies?

Yes, because our Lord Jesus Christ has expressly so commanded us, and has given us example hereof, in praying for those who had Nailed him to the Cross.

Upon what is this Obligation of loving our enemies founded?

Upon the Obligation that we have to love God.

How so?

Because our enemies, as all other men, are capable of loving God and of serving him.

What follows hence?

It follows hence that being obliged to love God, we are obliged to love our enemies, by helping them as much as we can to love and serve God.

XVII. Lesson.

Of works of Mercy.

Is it sufficient to have the love of our Neighbor in the heart?

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XVII. Lesson.

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No,

No, we must also in occasions exercise our charity towards him.

How do we exercise our charity towards our Neighbor?

By doing him all the good we can, and above all, by exercising works of mercy on his behalf.

What do you call works of Mercy?

Diverse actions which we do to assist our Neighbor in his necessities.

How many sorts of works of Mercy are there?

There are two sorts: the one we call Spiritual, the other Corporal.

Which do you call spiritual works of mercy?

Those which we do to assist our Neighbor in his spiritual needs; that is to say, which regard the health of his Soul.

Which are the Spiritual works of mercy?

1. To instruct the ignorant.
2. To Correct Sinners.
3. To give Counsel to those who need it.
4. To comfort the afflicted.
5. To

5. To suffer injuries, and the defects of others with patience.

6. To pardon from the heart offences.

7. To pray for the Living and the Dead, and particularly for those who persecute us.

Which do you call Corporal works of mercy?

Those which are done to assist our Neighbor in the needs of his body.

Which are these corporal works of mercy?

1. To give meat and drink to those that need it.

2. To Receive strangers.

3. To clothe the naked.

4. To visit the sick.

5. To Visit Prisoners.

6. To Redeem Captives.

7. To Bury the Dead.

XVIII. Lesson.

Of the Commandments of God.

How may we know when we have Charity for God & for our Neighbor?

B 5

When

When we carefully keep the Commandements of God.

Why is this a sign that we love God?

Because when we love God we delight to do his will in all things.

What do you call the commandements of God?

The Laws and Orders that God himself has given us.

What do these commandments of God contain?

The manner how we ought to behave our selves towards God and our Neighbor.

How many Commandments of God are there?

Ten.

Say these Ten Commandments of God.

1. One God alone shalt thou adore and love with thy whole heart: and shalt not worship Idols.

2. By God or any Creature in vain thou shalt not swear.

3. All Sundays thou shalt pass in devoutly serving God.

4. Thou shalt Honour Father and Mother

Mother that thou may'st live long.

5. Murder in deed or desire thou shalt not commit.

6. From Adultery and uncleanness thou shalt restrain thy body and mind.

7. The goods of another thou shalt neither take nor retain unjustly.

8. Thou shalt neither bear false Witness, nor ly at all.

9. Thy Neighbors wife thou shalt not any ways Covet.

10. His goods or any thing that belongs to him thou shalt not unjustly Covet.

XIX Lesson.

Of Grace.

Can we of our selves lead a Christian life?

We cannot without the grace of God.

What is the grace of God?

'Tis a succor that God gives us to

avoid

An Abidgment of
avoid Evil, and to do well.

This grace of God, is it necessary for us?

It is so necessary, that without it we cannot avoid sin, nor do any action of Christian Vertue.

Whence comes it that the grace of God is so necessary?

It comes in general from this, that God is the Principle of all good, and in particular, from the Corruption which the sin of the first man has caused in all his posterity.

What moves God to give us his grace?

The Merit of the passion and death of our Lord Jesus Christ.

Can we do nothing of our selves, to merit, that God give us this grace?

No, we can do nothing at all, to merit the first grace, by which we return to God after having been estranged from him by sin.

How then do we receive this first grace?

God, for regard to the merits of our Lord Jesus Christ, gives us it by a pure effect of his mercy.

After

After having received the first grace, can we by it merit others?

By using well the first grace which God has given us, we merit that he should give us other graces, and even greater.

Is it sufficient to live Christianly, that God has given us the first grace by which we are returned to him?

No, it is necessary that he give us a new grace for every good action that we do.

Have we then continual need that God assist us by his grace?

Yes, and above all, we need that he give us a very particular grace to persevere in his service to the end of our life.

What are the ordinary means by which we receive the grace of God?

There are two Principal ones; Prayer and the Sacraments.

X X. Lesson.

Of Prayer in general, and of
our Lords Prayer.*What is Prayer?*

'Tis a request that we make to God for those things we stand in need of.

What things ought we Principally to ask of God?

Grace, to serve him in leading a Christian life, and to work our Salvation.

Why must we ask this of God?

Because we can receive this grace from none but him.

What is the chief Prayer that we ought to make to God?

That which our Lord Jesus Christ has taught us.

How is it commonly call'd?

The *Pater Noster*, or our Lords Prayer.

Say this Prayer in Latine.

Pater noster, qui es in Cælis, sanctificetur

tificetur Nomen tuum: Adveniat Regnum tuum: Fiat Voluntas tua sicut in Cælo & in Terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris: Et ne nos inducas in tentationem: Sed libera nos a malo. Amen.

Say the same Prayer in English.

Our Father who art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this day our daily Bread: Forgive us our Trespases as we forgive them that trespass against us: And lead us not into Temptation: But deliver us from Evil. Amen.

XXI. Lesson.

Of Prayer, or Invocation of Saints.

Ought we to address our Prayers only to God?

We may address them also to the Saints. How.

How ought we to address our Prayers to Saints?

By praying them to join their Prayers to ours, to the end we may obtain of God by their Intercession the Graces we stand in need of.

Why may we so address our Prayers to the Saints?

Because that being Friends of God, they can by their Merits render our Prayers more acceptable to him.

What Saints ought we to pray to?

To all in general, but particularly to the Holy Virgin, to the Saint of our Name, and to those to whom we have more Devotion.

Why should we particularly pray to the Holy Virgin?

Because that being the Mother of Jesus Christ, who is the Author of all Graces, she has more Merit to obtain that which she asks of him for us.

What Prayers ought we to make to the Holy Virgin?

Those that are approved by the Church, and particularly that which is called

called the Angelical Salutation.

Say the Angelical Salutation in Latin.

Ave Maria, Gratia plena: Dominus tecum. Benedicta Tu in Mulieribus: Et benedictus Fructus Uentris tui Jesus: Sancta Maria Mater Dei, ora pro nobis peccatoribus, nunc & in hora Mortis nostræ. Amen.

Say the same Salutation in English.

Hail Mary full of Grace: Our Lord is with thee: Blessed art thou among Women: And blessed is the Fruit of thy Womb, Jesus. Holy Mary, Mother of God, pray for us Sinners, now and in the hour of our Death. Amen.

XXII. Lesson.

Of Sacraments in General.

What do you call Sacraments?

We call Sacraments certain signs or external and sensible practises which sanctify us in communicating to us the Grace of God.

What do you understand by signs or external and sensible Practises? I

I understand that which is done without us, to mark and signify something which is done in our Souls.

Explicate this.

One for Example, washes the body of a Child with water, in saying the words which are appointed, and this signifies that its Soul is washed & cleansed from the filth of sin.

Who instituted the Sacraments.

Our Lord Jesus Christ.

Could no body but he institute Sacraments?

No.

Why so?

Because there being no body but he who had power to merit Grace, there was also no body but he who had power to give to certain things Vertue, to communicate it to us.

Why did our Lord Jesus Christ institute Sacraments?

To communicate to us the Graces, which he had merited for us by his Death.

How many Sacraments are there?

Seven.

Which

Which are they?

Baptism, Confirmation, Eucharist,
Penance, Extream Unction, Order,
Matrimony.

XXIII. Lesson.

Of Baptism.

What is Baptism?

'Tis a Sacrament by which we
are made Christians.

What is it to be made a Christian?

'Tis to be drawn out of the power
of the Devil, to appertain to Jesus
Christ, as to our Saviour & Redeemer.

What do they when they give Baptism?

They pour Water on him, they Bap-
tise, saying: I Baptise thee in the
Name of the Father, and of the Son,
and of the holy Ghost.

*What does this Water and these Words
in him that receives Baptism?*

They cleanse him from Sin, and give
him right to the Kingdom of Heaven,
by making him a Child of God.

From

From what sins are we cleansed by Baptism?

From all those with which we are defiled, & particularly from Original sin.

How does Baptism make us the Children of God.

By re-establishing us in the Innocency and Sanctity which we had lost by the sin of our First Fathers.

How does Baptism re-establish us in that Innocency and Sanctity?

By applying to us the Grace of Redemption, which our Lord Jesus Christ has merited for us by his Death.

To what does he oblige himself, who receives Baptism?

To renounce the World, the Devil, and all his Works, to keep the Commandments of God, and to lead a Holy and Christian Life.

What is it to renounce the World, the Devil, and his Works?

'Tis to renounce Sin, and all the Disorders wherein the World engages us by its corrupt Maxims: 'tis to renounce all disordered desire of earthly

ly.

ly Goods: 'tis to renounce the vain Honours of the World: 'tis to renounce the false Pleasures of the Body, and all superfluities in Cloaths, Feasting, and other such like things.

Of Confirmation.

XXIV. Lesson.

W*hat is Confirmation?*

'Tis a Sacrament which makes us perfect Christians, by giving us the plenitude of the Holy Ghost.

Does not Baptism then make us perfect Christians?

It makes us Christians, but it does not make us perfect Christians; in the same manner as by being born, we are men, but we are not perfect men.

Wherein consists the perfection of a Christian?

In a certain force and vigor to resist the attacks, which the enemies of our Salvation continually make upon us.

Who are the Enemies of our Salvation?

The

an abrogation of
The Devil, the Flesh, & the World.

How are these the enemies of our Salvation?

Because they urge us to be false to the promises of our Baptism.

How does Confirmation give us the perfection of a Christian?

By giving us in abundance the gifts and graces of the Holy Ghost; and above all, by giving us a perfect Charity.

Why do you say above all, by giving us a perfect Charity?

Because that when we have a perfect Charity, it does unite us so strongly to God, that no Creature can separate us from him.

The sacrament of Confirmation, is it necessary to salvation?

It is not absolutely necessary, but it would be a criminal negligence, if one should not receive it when he may.

Why would this be a criminal negligence?

Because that we are obliged to make use of the means which Jesus Christ has left us to conserve the grace of our Baptism, and to make our selves perfect in the love of God.

X X V

X X V. Lesson.

Of the Eucharist.

What is the Eucharist?

'Tis a Sacrament which contains the Body and Blood of our Lord Jesus Christ, under the visible appearances of Bread and Wine.

How are the Body and Blood of our Lord Jesus Christ put under the appearances of Bread and Wine?

By the words which the Priest pronounces over the Bread, and over the Wine, when he celebrates Holy Mass.

What do those words?

They make that the Bread ceasing to be Bread, is made the Body of Jesus Christ; and that the Wine ceasing to be Wine, is changed into the Blood of Jesus Christ.

How is it possible that Bread and Wine should be made the Body and Blood of Jesus Christ by those words.

Because those words are the words of Jesus Christ: that is to say, the words of an Omnipotent God. *Can*

Can God by his Omnipotency make that Bread and Wine should be made another thing than what they are?

God having by his Omnipotency made that to begin to be, which was not, can also easily make that which is already to be changed into another thing.

Why does our Lord Jesus Christ thus give us his Body and Blood in the Sacrament of the Eucharist?

To be the nourriture of our Souls, & to continue in the Church the sacrifice which he offered of himself upon the Cross for the expiation of our sins.

In what is this Sacrament the nourriture of our souls?

In this, that it conserves and fortifies in our souls the life of grace, and repaires its decays.

XXVI. Lesson.

Of the Holy Communion or participation of the Holy Eucharist.

When are our souls nourished with the Body and Blood of Jesus Christ by the Eucharist? When

When we receive this Sacrament with the mouth of our Body.

What is then done ?

Jesus Christ unites himself to our Soul, and communicates to it the sanctity and the graces, of which he is the Source and the plenitude.

All those who receive this Sacrament with the mouth of their Body, are they so nourished by it ?

No, but only those who receive it worthily.

In what state must one be to receive it worthily ?

In the state of Grace.

What is it to be in the state of Grace ?

'Tis to have conserved the Innocency of our Baptism, or if we have violated it by mortal sins, to have received the pardon of them, in the Sacrament of Penance.

Those then who communicate in the state of mortal sin, are they not nourished with the Body and Blood of Jesus Christ ?

Far otherwise, they commit a horrible sacrilege, and receive the Sacrament to their Damnation. C Is

Is it well done to communicate often?

'Tis very well done, when one has the dispositions required, to nourish ones self often with this Bread of Heaven.

What are the dispositions required to eat often of this Bread of Heaven?

'Tis to lead a life free from mortal sin, to have no adhesion or complacence in venial sin, to feel a spiritual hunger or desire to unite ones self to Jesus Christ in this Sacrament.

Ought one to blame those who abstain sometimes from Communion?

No, when they do it out of respect, or to prepare themselves the better thereunto.

XXVII. Lesson.

Of the Sacrament of Penance.

What is the Sacrament of Penance?

'Tis a Sacrament by which the sins that we have committed after Baptism are pardoned us.

Who

Who pardons us our sins in this Sacrament ?

The Priests, who have received power so to do from Jesus Christ and the Church.

What is to be done to obtain Pardon of ones sins in the Sacrament of Penance ?

Three things are to be done.

What is the first thing to be done ?

One must have a true sorrow for his sins.

In what consists this sorrow ?

In a sincere grief to have offended God, in a horror and detestation of ones sin ; in a firm resolution never to commit it again.

What motive ought to excite us to this sorrow ?

It ought at least to be a beginning of love, which makes us convert our selves and return to God, from whom we had withdrawn our selves by sin.

What is the second thing to be done to obtain pardon of ones sins ?

One must confess them to a Priest.

What is it to confess ones sins to a Priest ?

an Abrogation of
'Tis to declare them to him.

Why must we declare our sins to a Priest?

To the end that he ordain the Pen-
nance which we ought to do for them,
& that after having seen in us the marks
of a true sorrow, he pardon us them
in Gods stead.

Must one confess all his sins to the Priest?

He must confess all the mortal sins
he can call to mind, or that he doubts
to be mortal.

Ought not one to confess his venial sins?

'Tis well done to do so, but one is
not obliged thereunto.

How then does one obtain pardon of them?

By humbling himself before God,
and by repairing his faults by the acti-
ons of contrary Vertues.

*What is the third thing to be done to
obtain remission of ones sins?*

'Tis to make satisfaction for them
to God, and to those whom we have of-
fended.

*In what consists the satisfaction which
we ought to make to God.*

In the painful and laborious works
which

which the Priest ordains us, such are Alms, Fasting, Prayer.

Why does the Priest ordain us these painful and laborious works?

To the end that we punishing our selves for our faults, we may repair the offence which we have done to God, and may avoid the chastisements of his Divine Justice.

XXVIII. Lesson.

Of Indulgences and Purgatory.

IS it absolutely necessary to satisfy God for our sins?

Yes, we must absolutely satisfy in this world, or the other, for the sins we have committed after Baptism.

Can not the Church remit the satisfaction which we owe to God for our sins?

She can, when we do what we are able to do, to deserve that Grace.

How do you call that Grace?

'Tis called an Indulgence.

What is an Indulgence?

'Tis a favour which the Church does penitent sinners, in remitting them a part of the pains, which are due to their sins.

What is to be done, to deserve the favour that the Church does us by Indulgences?

We must on our part do all that we can to satisfy God, and fulfil that which is enjoined to gain the Indulgences; as to fast, to pray, to visit the Churches.

How may we satisfy God in the other world for our sins?

By the pains of Purgatory

What are the pains of Purgatory?

They are the pains which are suffered in the other life, by the souls of those who dy in the grace of God, but who have not fully satisfied for their sins.

Why must those souls suffer these pains?

Because it is an indispensable law, that all sin must be punished in this world or the other.

These pains are they great?

The most sensible and cutting pains of

of this life have nothing like them.

The souls that are in Purgatory, do they not receive some ease in their pains?

They are much eased by the Alms, and by the Prayers of the faithful, that are alive, and principally by the oblation of the Holy Sacrifice of Mass.

XXIX. Lesson.

Of Extream Unction, of Order, and of Matrimony.

What is the Sacrament of Extream Unction?

'Tis a Sacrament which purifies the sick from the relicks of their sins, and which gives them grace to dy well, when it pleases God to take them out of this world.

This Sacrament, does it not also give some ease in the sicknesses of the Body?

Yes, sometimes it restores health to the sick, when it is good for their souls.

What is the Sacrament of Order?

'Tis a Sacrament by which certain Persons are consecrated to the ministry

of the Church, and receive power, to do functions which regard the service of God, and the salvation of souls.

What is the Sacrament of Matrimony?

'Tis a Sacrament by which is blessed the Conjugal Covenant betwixt Man and Woman.

Why do we bless this Covenant betwixt Man and Woman?

To the end, that they may behave themselves Holily in the use of Marriage; that they may live in perfect union: that they may Educate their Children in the fear and love of God.

What ought to be the Intention of Persons who Marry together.

It ought to be, that the Children which shall be born of their Marriage, may by Baptism become the Children of God, and inheritors of the Kingdom of Heaven.

XXX. Lesson.

Of the Church.

What was the design of our Lord Jesus Christ in the work of the Redemption of Men? It

It was to form a holy people, who should render to God a perfect worship and worthy of his Majesty.

How is this people call'd?

The Church.

What is the Church?

It is a body, or Society which all the faithful together spread over the whole earth do make.

How do all the faithful together make one and the same body or society?

By the union which they have with one another.

Who is it that makes this Union of the faithful with one another?

The Holy Ghost, who sheds abroad the fire of Charity in their hearts, and who unites them all together as if they had but one and the same heart, and one and the same soul.

Who is the head of the body of the Church?

Our Lord Jesus Christ.

Why?

Because tis he who has formed the body of the Church. 'Tis he who has given

it its Laws : 'Tis he who governs it.

How does our Lord Jesus Christ govern the Church ?

He governs it invisibly by the Holy Ghost, & visibly by the Ministers which he has established for the instruction, and spiritual guidance of the faithful.

Who are the Ministers by whom our Lord Jesus Christ governs the Church ?

They are the Pastors in their Parishes, the Bishops in their Diocesses, the Pope in the whole Church, of which he is for this reason the visible head upon earth.

Is it necessary to be a member of the Church ?

One cannot without this be saved.

Why cannot one be saved without being a Member of the Church ?

Because the Holy Ghost does not communicate the life of grace, but to those who are united to the body of Jesus Christ : as the soul does not communicate corporal life, but to those members, who are joyned to the body.

What is required to be a member of the Church ? One

One must be baptized : make profession of the faith of our Lord Jesus Christ, unite himself with the faithful in the actions of Religion ; be subject to the lawful Pastors of the Church.

XXXI. Lesson.

Of the Adoration of God.

What do you understand by the worship which we ought to give to God?

All that which is done to acknowledge God as he of whom we depend in all things, to whom we owe all, and from whom we hope for all.

How many sorts of worship are there?

Two: One internal and invisible, the other external and visible.

Which do you call internal and invisible worship?

That which we render to God in the bottom of our heart.

In what consists this Internal and invisible worship?

In all the motions of piety which carry our heart to God.

Which is the Principal of these internal motions of piety?

A

A sincere love for God, which makes us to love him above all things, and to desire neither to live nor to dye, but for him.

What do you call external & visible worship?

The external and corporal Actions, which we do for to honor God.

How can God be honoured by these external and corporal actions?

In this, that they are marks and effects of the internal sentiments of piety and veneration which we have for him.

In what consists this external and visible worship?

In all the external practises of piety which are exercised in the Church.

Which are the Principal of these external practices of piety?

The Oblation of Sacrifice, the public Prayers, the observation of the Commandments of the Church.

XXXII. Lesson.

Of Sacrifice in General.

What do you call Sacrifice?

The

The oblation which is made to God of something to testify that we acknowledge him and Reverence him as the Sovereign Lord and master of all things.

What do we to render this Testimony?

If the thing that we offer be living, we kill it: if it be inanimate, and have no life, we destroy it some other way.

Why do we destroy the thing that we offer to God?

To signify that our life is Gods, that we Consecrate it to him; & that we submit our selves to death, as to the punishment to which his Justice has condemn'd man for his sin.

These sentiments, ought they always to accompany the oblation, which we make of any thing to God?

Yes: otherwise our oblation would be but a counterfeit Hypocrisy.

Why so?

Because this would be outwardly to make an appearance of offering our selves to God, without having the design or sentiment of it in our heart.

XXXIII. Lesson.

Of the Sacrifice of Mass.

What sacrifice do we offer to God in the Christian Religion?

Since the death of our Lord Jesus Christ, we offer no other Sacrifice to God but the Sacrifice of the Mass.

What is the Sacrifice of the Mass.

'Tis a continuation of the sacrifice which our Lord Jesus Christ offered of himself upon the Cross for the Expiation of our sins.

Why is the Sacrifice of the Mass a continuation of the Sacrifice of Jesus Christ upon the Cross.

Because we continue to offer Jesus Christ there, and the death which he has once suffered upon the Cross.

How is Jesus Christ offered up in this sacrifice?

His body and his Blood are made present by Consecration under the appearances of bread and wine, and then we make an oblation of them to God.

Doe

Does Jesus Christ suffer death again in the sacrifice of Mass?

No: but his death is there represented, and we offer it to God.

How is the death of Jesus Christ represented in the sacrifice of Mass?

By the Consecration which is made separately of his body and of his blood under the divers appearances of bread and of wine.

Do we render to God in this sacrifice the sovereign honor which is due to him?

We cannot render him a greater honor, and more worthy of his Divine Majesty.

How so?

Because we offer him his own proper Son who made himself for us a holy victim, innocent and without any blemish of sin.

Who makes this Oblation?

Jesus Christ himself, the priest who Celebrates, the whole body of the Church, and particularly the faithful that are present.

How does Jesus Christ himself make this oblation?

He

He makes it invisibly as the Prime & Sovereign sacrificer, of whom Priests are but the Ministers.

How does the Priest make it ?

He makes it visibly by the External and visible oblation which he makes of the Body and of the Blood of Jesus Christ, under the appearances of Bread and of Wine.

How do the faithful make the same oblation ?

By uniting themselves to Jesus Christ as to their head of which they are members, and by uniting themselves to the Priest as to a Minister who performs this function for them, and for the whole body of the Church.

Is Jesus Christ the sole Offering which is presented to God in the Sacrament of the Mass ?

No ; in offering himself to God, he offers together with himself all the faithful who are members of his Body ; and the faithful, in offering him by the hands of the Priest, offer themselves also, together with him.

In

In what state ought the faithfull to be, to assist worthily at this Sacrifice ?

They ought to be in such a state as they should be worthy to be offered to God with Jesus Christ, and by Jesus Christ.

XXXIV. Lesson.

Of the Publick Prayers of the Church.

W*hat do you understand by the Publick Prayers of the Church ?*

The Prayers that the faithful make together in the places appointed for their assemblies, and which are commonly called Churches.

These Prayers do they make any part of the worship which we ought to render to God?

All Prayer which we make to God, is a worship which we tender to him ; but particularly the publick Prayers of the Church, are one of the greatest honours we can possibly render him.

Why is all Prayer a worship which we render to God ?

Because all Prayer is a Testimony that we acknowledg God as the Author
and

and the first cause of all sorts of goods.

Why are the publick Prayers of the Church one of the greatest honours we can possibly render to God?

Because they are a publick Testimony of the dependance we are in of his Divine power and Majesty.

What do these Prayers of the Church contain?

Thanksgivings for the goods that we have received from him; Canticles of praise for the wonders that he works every day; Prayers to Implore his Divine assistance in our needs.

Are the faithful obliged to assist at the publick Prayers of the Church?

They are obliged thereunto very particularly.

Why so?

Because the members of a body ought to take part in the things which are done for the whole body, and on which their own proper welfare depends.

XXXV. Lesson.

Of the Commandements of the Church.

What are the Commandements of the Church.

They are the Orders which the Church has made to regulate certain external actions of the Piety of her children.

Why are these Commandements of the Church a part of the external worship which is due to God?

Because, in observing of them we give so many External testimonies of our fidelity and submission to God.

Has the Church power to make us Commandements?

Not one of the faithful, who acknowledges the Church for his Mother, can doubt, but that she has power to prescribe divers Orders to her children.

Are we obliged to obey the Commandements of the Church?

We cannot disobey them without sin, unless some lawful reason excuse us.

Why

Why cannot one disobey the Commandements of the Church without sin?

Because that it is to disobey Jesus Christ, not to obey his Spouse, which is the Church : as it is to disobey the King, not to obey those to whom he communicates part of his Authority.

How many Commandements of the Church are there?

We ordinarily count six principal, which regard all the faithful.

Say the commandements of the Church.

1. On Sundays and Holy-days of precept thou shalt hear *Mass*.
2. Thou shalt confess thy sins at least once in the Year.
3. Thou shalt devoutly receive thy Saviour at least every *Easter*.
4. All Holy-days thou shalt pass in the devout service of God.
5. All Fridays, except betwixt *Easter* and *Ascension*; all *Ember-days*, *Vigils*, and *Lent* thou shalt strictly Fast.
6. On Saturdays thou shalt abstain from flesh.

XXXVI. Lesson.

Of Hell and of Paradise.

What shall be the punishment of those who shall not have led a Christian life?

Hell, or Eternal Damnation.

What is Hell?

'Tis a place where the Devils & wicked men shall suffer for all Eternity the pains that are due to their sins.

What are the Principal of these pains?

A rage to be forever deprived of God, an eternal fire which shall burn them without consuming them; darkness so thick, as it shall be without any light.

These pains, are they great?

We cannot comprehend them, they are so horrible and dreadful.

When shall these pains end?

Never.

What shall be the Reward of those who shall have served God faithfully, and have led a Christian life?

Paradise, or Eternal life.

What is Paradise?

'Tis

'Tis the habitation which God has prepared in Heaven for those who shall have persevered in his service until the end of their life.

What shall be the Estate of those who shall be in Paradise?

They shall enjoy a happiness which is above all we can think or desire.

What shall cause them so great Happiness?

A full and perfect possession of God.

How long shall this happiness last?

As long as God himself, that is to say, for ever and without end.

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